HYMN OF ST. AUGUSTINE.

O Blessed One! Thy Life,
Incarnate once for me,
Now animates my soul,
Enabling me to see
Satan's devices deep,
And each alluring snare.
Call Thou my soul from sleep.
Who dost all ill repair.

Around me float the clouds
Of *error*, doubt, despair;
Extend Thy mercy, Lord!
Destroy me not—sorbeer!
But suffer me to live.
Thy servant, Lord, to be.
Father! Thy Spirit give
To raise and quicken me.

Blest Mother of my Lord!
Entreat of thy dear Son
That by this humble hand
His bidding may be done.
O Saviour! Let not pride
Control nor hinder me.
Forever at my side
Deign thou, my God, to be!

—*Edward Randall Knowles.*

THE PAPAL PURSE.

Some of the Falsehoods Concerning the Vatican Finances Contradicted.

That excellent Catholic periodical, the Historische Politische Blatter, of Munich, recently published an instructive article on the budget of the Vatican. Our readers know how false are the statements on this subject to which non Catholic papers give currency in every country, especially in Italy. Sometimes the Holy father is represented as disposing of endless millions; surrounded by Asiatic luxury; and exploiting for interested and avaricious motives the simple faith of the Catholics of the world. At other times by a change of tactics we are assured that the Peter's Pence collection is a failure, no longer yielding any substantial result, and that the Pope will soon be obliged to accept the grant of 400,000 lire, provided for by the Italian Government in the Law of Guarantees. The fact is that both assertions are absurd. Certainly the resources of the Holy Father are very considerably less than the amount of the civil list of the greater number of European sovereigns, but thanks to their wise administration and judicious employment they suffice for the working of the principal services of the Pontifical Government, meeting in a suitable, if not absolutely adequate, degree all the requirements of the Church. The article in the German periodical is interesting inasmuch as it serves as an answer to the calumnies of a hostile press. Here is the appropriate estimate given by the Munich paper of the manner in which the various items in the Pontifical budget are distributed.

Lire.

1 At the disposal of the Holy Father ..... [illegible]
2 The Cardinals ..... [illegible]
3 For Peter Pence ..... [illegible]
4 Procurator of the Apostolic Palaces ..... [illegible]
5 Secretaryship of State ..... [illegible]
6 Employees and Functionaries ..... [illegible]
7 Sacred and Poor Seat Almoner ..... [illegible]

Now a word of explanation as to these different offices. The last mentioned is in place of the disposal of the Holy Father for the administration of the Papal Palaces, as well as for all the expenses not comprised in the other items of the budget, such as donations to religious institutions, purchase of objects of art, [illegible] to the poor, with-[illegible] the ordinary alms. As regards Peter's Pence in Italy, the minimum [illegible] a sum which it never attained in the days when [illegible] contributions were [illegible] the Papal States. The expenditure of the Church, [illegible] the expenditure which [illegible] in the budget will be [illegible] without explanation [illegible] the Tribunals of the Pontiff, [illegible] and a half to [illegible] Prepared annually by the [illegible] it completes all the expenses [illegible] Dataria, Court, the Palace of the Vatican, the clergy, apostolic [illegible] maintenance of the [illegible] the cost of the [illegible] and the Propaganda Apostolica [illegible]

EMPLOYEES OF THE VATICAN.

[illegible] thoroughly regular system [illegible] to make ends meet where [illegible] are so numerous and the income [illegible] It must be noted, too, that [illegible] all the employees and functionaries included in this chapter [illegible] have immediately that the [illegible] employees and functionaries [illegible] another meaning. In any other [illegible] the Ministry of Foreign Affairs would be the title of the fifth [illegible] lire here given must [illegible] the expenses of the Ministries [illegible] and the salaries in [illegible] Nunciatures. There are [illegible] Nunciatures of the first class—Vienna, Paris, Madrid, Lisbon; two Nunciatures of the second class—Munich and Brussels; two internuncios—Hague and Rio de Janeiro; [illegible] Apostolic delegations—Jerusalem, Bolivia and Peru, the [illegible] and the third for [illegible] Venezuela. The Vicariate [illegible] and the delegations of [illegible] Rica are vacant. The [illegible] Constantinople, Egypt, Greece, India, Mesopotamia, Persia and Syria—are of a purely [illegible] character and depend on the Propaganda. We have stated that the sixteen employees and functionaries—lackeys, [illegible] do with the payment of the employees and functionaries in the service of the Holy See. This item only comprises the pensions of the faithful servants of the Pontifical Government who refuse to accept service under the Italian authorities. Year by year death diminishes the number of these faithful servants, and at the present the number of pensions stands at a million and a half lire. The support of almost the whole of the Catholic schools of Rome falls upon the Papal Administration. The carelessness of the new regime compels his Holiness to multiply these centres for the education of the children of the poor. It is not, therefore, surprising to find 1,200,000 lire set down under this head. With respect to the Papal alms it is almost needless to say that the expenditure under the head increases annually inasmuch as the number of the indigent is continually growing in Italy. Outside of these ordinary expenses figures a heavy budget of extraordinary expenses. There are subventions for the propagation of the Faith, the Roman institutes and academies receive subsidies, the publication of important works occasion expense; and it may be added the restoration of the Basilica of the Lateran cost over 5,000,000 lire! If we compare this budget with the expenditure of other governments we can see how well the waste of money can be avoided and what good can be accomplished with slight resources. If a comparison be established, especially with the Italian budget, which are a source of so much anxiety to the Italian people, at the present time, it will, we think, be readily acknowledged that King Humbert and his Ministers would do well to take a leaf out of the Papal book.—*Liverpool Catholic Times.*

Christianizing the Theatre.

We doubt not many members of the theatrical profession, especially the younger ones, enjoy the ostracism from the Kingdom of Heaven which tradition promulgates against them; and the inheritance of a bad name, may be, prevents many serious and thoughtful actors from seeking the aids and consolations of religion. This results from a gross misconception of the spirit of the Church, a misconception which cannot be too soon removed. The Church has launched no condemnation against the stage, as such, and considered as an institution of pleasure or instruction. She has condemned the abuses of the theatre; and inasmuch as these abuses generally accompany the profess on when money is the sole object of actors and managers, the censures of her councils cannot often be arraigned on the score of blind cruelty and prejudice. St. Thomas has stated the position of the Church very well in his matchless Summa.

We doubt if ever actor framed a better defence of his profession against the flings of its censors and critics, than is contained in the statement of the Angel of the Schools. He not only asserts that play is lawful, but that it is necessary to the conversation of human life. Nay, farther: he declares that stage plays may be so written and presented as to please God and subserve the ends of religion.

Now, we ask the question: why do not our theatres close their doors on Good Friday? Society regards the day as especially sacred, and there is a growing disposition all over the Christian world to observe it more or less religiously. The great mercantile exchanges instantly close on that day. Why, then, should the theatres and playhouses continue their activity when all the world pays to be serious? In New York this year an attempt was made and we believe successfully in many cases, to induce the managers to declare a histrionic fast and abstinence. The name should be enough to induce to the theatrical profession, and the appeal, if placed on grounds not absolutely insulting to the man and woman who wear buskins, will be favorably received and acted on. The gulf between the stage and the better classes of society should be bridged or filled up altogether, and a thing will tend more to facilitate a move on the part of the players to pay tribute to the religious sentiments and traditions of Christianity.—*Western Watchman.*

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"Bun to Brogh."

From Mr. Charles de Kay's "Irish Kings and Heroes" an Irish Parliament in the nine Century, we quote as follows: War cries meant to keep the fighting men aware of the place to defend or to attack in battle, or when scattered in woods and bogs, came down to the barbarial period, and were used by the Anglo-Norman nobles and cavaliers. Gordon for the Gordons of Gordon Castle was a short name of a noble place or famous name with the addition *aboo*, a word well fitted to the clamor of a band of fighters, being at once more musical and less wearying to the voice than our "hurrah." The Kildare retainers cried "*Crom aboo!*" in honor of Crom Castle, a citadel in Limerick county, originally a stronghold of the O'Donovans, which one of the intrusive Geraldine families name sake of the town of Kildare, occupied while driving Irish. The O'Neills cried out, "*Lamh dearg aboo!*" because the Lewy dargs or Red Hand was the badge of the family and clan. The O'Briens cried, "*Lamh Laidir!*" or "*Lamh laidir aboo!*" or "Strong Hand Aboo!" The translator of Geoffrey Keating's "History of Ireland" suggests as the meaning of *aboo* the Irish word *buaidh*, victory; but analogy would point rather to *ceat* (battle), fierce, warlike, spirited: when *aboo* would be an exclamation like *derlie!* and *eire!* A parallel in Irish is the well-known *le hi na bua!* "Erin till judgment day!" where *na bua*, forever, implies the same idea of living, which the word *buaidh* actually contains, since the latter is the Kelic equivalent of Greek *bios*. "*Yoho!*" is the exclamation of Tartar horsemen when urging their steeds forward. While on this topic it may be interesting to note that this Irish word, or its Welsh equivalent *pu hwo*, corrupted to *hoo* and *hob*, is found in our colloquial expression, "He doesn't dare say boo to a goose;" in other words, he is too cowardly to sound his war-cry in the presence of the most peaceful of creatures.

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ANCIENT IRISH ART.

Miss Stoke's Remarkable Collection of Illustrations.

Miss Margaret Stokes, the author of "Early Christian Art in Ireland," is working up a very interesting subject in her investigation of the relation between early Italian art and the art of ancient Ireland. At a meeting of the Society of Antiquaries, Miss Stokes exhibited one hundred illustrations of the vestiges of Irish saints in Italy in the Dark Ages, and the director read a paper by her on "The Tombs of Columbanus and his Followers at Bobbio," Attalus, Cottgal, Cumian, and others, whose names are given by Padre Resetti in his catalogue of the followers of Columbanus, but in their Latinized forms, the Irish equivalents of which are omitted. The Athenaeum gives a summary of the interesting conclusion. The tomb of Columbanus is a white marble sarcophagus, rudely surmounted by a marble recumbent statue of the saint, the front and sides of which were adorned with bas-reliefs illustrating events in the life of the saint. Among the interesting features in these bas-reliefs should be noted the book-satchel carried by St. Columbanus in the first, and the water vessel presented by Gregory the Great to the saint at the consecration of his monastery in the central compartment. This sarcophagus stands as an altar in the crypt of the old Lombardic church dedicated to the saint at Bobbio, while the tombs of those disciples who followed him from Ireland to Italy, are ranged in the walls around that of their master. The sculptures on five of these sarcophagi offer fine examples of the interlaced work described by Canon Browne at the meeting of the society held on February 19th as found in Italy at this period and before it, even in the time of Imperial Rome. Such patterns were spoken of by Miss Margaret Stokes in her paper read on the same occasion as gradually introduced with Christianity into Ireland, and there engrafted on a still more archaic form of Celtic art.

Thus an Irish variety of such patterns sprang into life. The fact that there is no trace of such Irish individuality in the decorations on the tombs of the Irish saints at Bobbio, that there is nothing to differentiate these designs from those that prevailed throughout Lombardy in the seventh century, goes far to prove that this style did not come from Ireland into Italy. Whether

ON THE OTHER HAND,

it reached the Irish shores borne directly from Lombardy by the passengers to and fro from Bobbio to its parent monastery in Bangor, County Down, is yet matter for future research.

The next monument described was the mere slab inserted to the memory of Cummian, Bishop of Ireland in the beginning of the eighth century. We learn from the epitaph here that Lugbrand, King of Lombardy from A. D. 720 to 744, had the monument executed of which this slab was the covering, the artist's name, Joannes Magister, being given on the text. The inscription consists of nineteen lines, twelve of which are in hexameters, the remaining six in prose, a request for the saint's intercessions. The knife of St. Columbanus, described by Mabillon in 1682 as well as by Fumagalli, is still preserved in the sacristy of the church. It is of iron and has a rude form handle. The wooden cup out of which, one's first drank is still preserved, and in the year 1711 was encased by a band of silver with an inscription stating that it had been used by St. Columbanus. The bell of the saint is another relic and it was worn on the occasion of the translation of the saint's relics to a richer shrine, the head of the procession. The cross brought by Pope Gregory the Great to Constantinople and given by him to St. Columbanus at the consecration of his monastery, agrees in form with that which is represented in the bas-relief on the saint's tomb, and is said to have been one of the water vessels used at the wedding feast at Cana in Galilee. A silver bust representing the head of St. Columbanus completes the list of relics connected with this saint which are still preserved in the sacristy of his church at Bobbio.

Rev. Professor Browne said he had had the opportunity not only of seeing Miss Stokes' careful drawings and diagrams but of discussing the matter with Miss Stokes herself, and he was able to say once and for all that the Hibernian theory of the Irish origin of interlacing ornament in Italy was not quite dead. With regard to the date of the remarkable case preserved at Bobbio, and said to have been given to St. Columbanus by St. Gregory, the President thought the case was quite as early as, if not earlier than St. Gregory's time, and probably of Greek origin. The whole subject is hardly disposed of yet, however, and will require further careful examination. It is in good hands.

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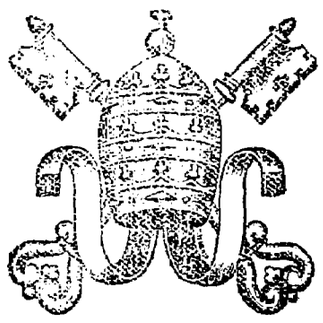
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